depends on his herds: they are his only resource, his only wealth, and his only pride. When two nomads meet, whether they are Kazakhs, Kirghiz, Mongols, or Tibetans, the first subject that comes up is their cattle. Among nomads, social status is established by the possession of horses, camels, and livestock in general, and only secondarily determined by titles or descent. This is especially true for the Kirghiz, Kazakhs and Tibetans, and to a lesser degree for the Mongols, among whom aristocratic birth (real or imagined) plays an important role.

The average nomad's life can be described as follows: he lives in a roomy felt tent, furnished with house altar, in the case of Buddhists, or with an artistically made book-stand for the Quran in the case of Muslims, and some chests and carpets. The whole family takes care of the livestock, and periodically the migration unit moves during the summer time from pasture to pasture, preserving the richest and most protected grazing land for the winter time. The weather plays a fatal role in the welfare of the nomad's livestock, and every so often a migration unit (the ail, the aul, the ayir, the omoq, otoq, xotn, or uruq, the ulus or even the aimaq) loses its livestock. In this case, those clans which still own enough livestock divide their herds and lend part of them to those who suffered the loss. Collective cooperation is exercised in this respect by Kazakhs, Kirghiz and Mongols, while the nomadic Tibetans, in a similar situation, have quite a reputation for robbing neighboring tribes of their livestock.

The nomadic way of life, the close contact with nature and dependence on nature promotes animism, shamanism, and spiritualism, which goes hand in hand with the prevailing religions of Islam (in the case of the Kirghiz, Kazakhs, Salars, and some Tibetan clans) and Buddhism (in the case of the Mongols, Tibetans, and Sarigh-Uighurs). As a general rule, the nomadic Kirghiz and Kazakh are not very fanatic or ardent Muslims, and neither are the Mongols very pious Buddhists, but still, both feel strongly about their religious although they are rather lax in their observance. No matter how poor a Buddhistic nomad is, he voluntarily supports and feeds wandering lamas, invites several on major occasions (birth, death, and marriage if the bride's father can afford it), pays them, and finally is accustomed to the old tradition ot giving a small percentage of his livestock every year to Buddhistic monasteries. All nomads are very superstitious, and the relationship between cause and effect is often misinterpreted, e.g., in the case of disease or weather. It is safe to say that the dominant motives of the nomads are economic in the first place and religious in the second place.

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779 character of Islam. In Sinkiang, Islam has been affected by two major factors. The first one is that Islam has been superimposed over a civilization which contained Shamanist, Buddhist, Manichaeanist and Nestorian elements. Many Buddhist traditions have not been erased completely by Islamic beliefs. These traditions have been incorporated into Islam, although totally foreign to it, and they have acquired a superficial Moslem character.

779 177 The second fact that had considerable influence upon the development of Islam in Sinkiang is that the country is under Chinese administration. As already explained, Islam is not merely a religious faith, but it encompasses many aspects of the entire way of life of the Moslems. As a result of Chinese administration, all those functions of Islam that are not concerned with the articles of faith and strictly religious rites, have been taken [671] over by the Chinese. The law of the country is the Chinese sec- [692] ular law, and not the Moslem religious one. The courts of law are administered by Chinese civil servants rather than by the Moslem Qazis (judges).

779 794 563 The Turkic Moslems in Sinkiang are not very strict in their observance of religious practices. There is only a small number of people (mainly Kirghiz) who perform the ablutions and say the prayers regularly, pay the Zakat to the mosque, medresses (mosque schools) and the poor, wear a turban and abstain from smoking and drinking. The majority of the people (this applies to the East Turki as a whole) do not perform the ablutions nor prayers. Except on holidays there are very few people in the mosque during the services. The people do not give the required Zakat, and they smoke tobacco and even opium. Though they are quite strict about not eating pork, they do not abstain from drinking wine and other alcoholic beverages. Few of the women veil themselves in public, and they go unsupervised in the market places. The Sunni Turki in Sinkiang have no scruples about letting their daughters marry the Balti Shi'is (most other Sunni Moslems consider it a great offense). The people as a whole are very poorly instructed in the matters of religion. Most know the fatihat sura (the opening chapter of the Koran), but few know more. Holidays are more strictly observed than are other rites. [796] Though Ramadan imposes rigid restrictions during the daytime, at night the Moslems of Sinkiang compensate festively for their daily sacrifices. Id-el-Fitr, the Moslem New Year celebration in the tenth month, is one of the most joyful and colorful holidays in Sinkiang. The people attire themselves in new clothes, attend the special services in the mosques, greet each other, visit friends and attend feasts.

795 798 As Grenard points out, the cult of Imams and other Moslem saints which is an integral part of Islam in Sinkiang, goes back

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795 to religions other and older than Islam. The Moslem priests,
796 powerless to destroy the popular worship of certain shrines,
798 adopted those shrines and named them after Islamic personages.

The Turki is a great believer in the efficacy of local saints, and there are innumerable shrines all over the country dedicated not only to the "imams," but to later saints and heroes. These sanctuaries usually have some beliefs and observances attached to them, connected either with the curing of diseases or with the bearing of children. At shrines of the latter type, the majority of pilgrims are women. The mullas have therefore been obliged, for the sake of propriety, in each case to invent a female saint, complete with legend, to bring the cult in line with Islam. The
[178] popular names of the shrines reveal that most of these cults
[169] have been derived from the ancient practices of ancestor worship.

791 Paganism, as well as ancestor worship, is still prevalent in
796 this land despite a thousand years of Islam. Many of the religious festivals, especially those which are seasonal and therefore not connected with the Moslem calendar, are more pagan than Moslem. They are merely popular gatherings for the purpose of feasting and enjoyment, and are probably older than Islam.

793 The clergy in Sinkiang is divided into two categories: the
799 judges and the priests in one, and the simple clerks in the other (the mullas). The latter class includes all males who can read and write and wear a turban. Above these mullas, there is a class of mosque officials with specific functions: the Muazzin, who calls the believers to attend the daily prayers, the Imam, who leads the services, the Mutakib, in charge of seeing that the laws of the Koran are observed, the Reis, prefect of discipline, the Khatib, who delivers the Friday sermon, and the mulla a'lam, doctor of law who is also in charge of the circumcision ceremony.

793 The resources of the clergy consisted mostly of waqf, land
[423] property which had been donated to them or confiscated by them. In spite of the Chinese confiscations of clergy landed property, until recent times this constituted an important source of income for the clergy. Other clergy sources are the Zakat, donations from richer believers, casual fees, judicial fees, and fees paid for marriages, funerals and so forth. The Zakat is not a very substantial source of income, as the Sinkiang Moslems are lax in adhering to this obligation. At present it is almost impossible for the clergy to subsist without resorting to some secular occupation.

793 The judicial power and the police functions of the clergy in
692 the past have diminished greatly during the Chinese administra-
[177] tion. The Qazis judge cases which are brought voluntarily to

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them. Nowadays these are more cases of private feuds than law suits. Even when a Qazi exercises his judicial powers, he has no authority to enforce the verdict. The position of the reis is purely symbolic, and that of the Mutaki merely one of consultative powers.

F. The Chinese Moslems

The Chinese Moslems are a different sect of Islam than the Turkic Moslems in Sinkiang. They constitute a religious and, to an extent, a racial minority in China proper. The same is not true of the Turkic Moslems, who form a major section of the population in Sinkiang, and who in reality are not a national and religious minority. However, in Northwest China, the number of Chinese Moslems is much greater than in other parts of China, with the possible exceptions of Yunnan and Peking. Many differences between the Chinese Moslems and the Turkic Moslems stem from this factor alone. The Chinese Moslems are much influenced by an environment which is foreign to Islam. They have accepted many of the local customs and have integrated them into their own rites. This process has been both voluntary and forced. The Chinese Moslems, through the process of intermarriage and living within a majority of non-Moslems, have absorbed some of their customs, perhaps without realizing it. To avoid persecution and suspicion from the rest of the people, they have been forced to adopt others.

Another important factor in the shaping of Islam in China is the virtual isolation of the Chinese Moslem communities from other centers of Islam, an isolation which has existed for many centuries. Islam in China has been deprived of many of the contributions made later to the religious doctrine and practice by various philosophic and juristic scholars in Western Asia. Islam in China, consequently, developed its own peculiar characteristics (mainly in ritual). The Chinese Moslems have not contributed anything of major importance to the fields of Islam's philosophy and theological thought.

The Chinese Moslems are commonly called Dungans. They themselves do not use the name, but term themselves Hui-hui or Hui tzu. This appellation is applied by the Chinese to all Moslems, whether residents of China proper or Turkestan. Islam is commonly designated Hui-Hui Chiao (the religion of the Hui Hui). It is also known as Ch'ing-chen Chiao (The Pure and True Religion), or the Hsiao-chiao (minor religion) as contrasted with Confucianism, the "Great Religion." The Communists refer to them as Hui. The meaning and origin of the name Hui-hui are not known. There are many varying opinions on the subject. Some say Hui-hui is a corruption of the name Uighur; others, that it is equivalent to the Arabic term Islam, the character Hui signifying "to return".

/Chinese Moslems/

000 acter Hui signifying "to return."

S N 795 361 The Chinese Moslems live in small, closely knit communities, organized around the mosques. The Moslem community is usually set apart from the general Chinese community. The Moslems may form a whole village, or a certain suburb or section of town. The communities are organized on a local basis and there is no higher religious authority that unites all the communities. The mosques, the religious and social centers of the Moslem communities, are maintained independently.

S N 795 182 At least ostensibly, the religious attitude of the Chinese Moslims is characterized by moderation. They make concessions to the ruling power, hoping thus to gain security for person and property. The more capable and resolute of those who enter into government service take part in the ceremonial of the national cult.

S N 795 794 [346] The Moslems in the Northwest do not publicly practice their religion, nor do they advertise it. In some cases their mosques are dissimulated, so that they cannot be distinguished easily from other houses in the village. They are quite lax in their observances of the different rituals connected with Islam. The Chinese Moslems do not regularly attend religious services in the mosque. Aside from the ahung (the religious leader of the Chinese Moslem community) and the extremely orthodox people they do not pray five times a day, but once or twice at most. The noon service is the most popular one, and the place of worship is limited to the mosque. The manner of calling for prayer differs in China from that in Western Asia. The Muazzin does not chant the call to prayer. He stands on the roof of the mosque and shouts the invitation to prayer and may strike a special wooden instrument called ta-p'an-tzu. Most Moslems will ignore the worship time if it interferes with their daily business. Except for some minor differences, the prayer ceremony is conducted in a manner similar to that in Western Asia.

S N [793] [782] [562] Women are not allowed to attend the mosques where the men pray. In some of the larger communities, the women may have a mosque of their own, but in most places they worship individually.

The Friday service draws the best attendance, although certainly not all nor even the majority of believers. On this day the sermon is delivered by the Khatib, a special person, not necessarily a religious leader, elected for the purpose. It is usually in Arabic, and few of those present can understand it.

S N 795 785 203 [184] The Fast of Ramadan is one of the rituals which is observed with a degree of strictness in Moslem communities throughout China. In many places there are special messengers who go about the Moslem quarters calling out the times for observing and breaking the fast. Messengers also go around at night lest

175 of the Communist hierarchy and externally by popular resistance.
177 The temporary setback in the program of collectivization in
668 Shensi and Kansu in 1954 had been attributed to the hostility of the peasants and the ineptitude of the cadres. As late as March, 1954, it was revealed that "the cultural standard of the cadres was low; only one in every three cadres could read.... The work of political propaganda and education of the peasants in some areas has not been carried out well and penetratingly enough." (Kansu jih-pao, March 15, 1956). One of the main reasons for the inertia of the cadres and party members, said Chang Chung-liang, secretary of the Kansu Chinese Communist Party committee, was their fear of the new situation created by the transition from New Democracy to socialism, which has been added to their rightist ideology. (NCNA November 2, 1955).

175 Besides the fear of the future, another demoralizing factor
668 was the unwillingness of the cadres and party members to leave
474 their positions in the governments and to work in the cooperatives
578 in the countryside, in defiance of the orders of their superiors. As Wang En-mao, first secretary of the Sinkiang Chinese Communist Party sub-bureau, pointed out: "The largest defect during the past year was the failure on the part of party committees of all levels to resolutely, effectively, and properly transfer the leadership center to rural work in mutual aid and cooperation. Certain defects also exist in our work in the nationalities and religious fields." (Sinkiang jih-pao, March 2, 1955).

175 The defects in nationality work were still charged to "the
668 vestiges of great nation chauvinism and local nationalism," caused
563 by "the practice of usurpation by Han Chinese coming from other
578 parts of China," and their disrespect to the minority cadres, and by the minority cadres who were "conceited, unwilling to study, refusing to observe discipline and doing things not according to policy and principle." (NCNA September 17, 1954.)

The incompetence and demoralization of the cadres and party members, who constitute the main working force of the Communists in the domination of the Northwest, and the discord and friction within their ranks went, pari passu, with the opposition of the people, to undermine the rule of the Chinese Communists. As in the past, popular opposition to the government was often carried on under the trappings of religion. In the Chinese inhabited
[794] areas of Shensi and Kansu, the Taoist secret society known as
[575] I-kuan-tao was still alive and active in the summer of 1955, and the farmers were required to sign pacts pledging to support the government in banning this sect.

175 Out in Sinkiang, pan-Islamism still gripped the mind of the
668 people who are predominantly Moslem. "Individual counter-revo-
669 lutionary elements have infiltrated into Islam," said Burkhan last
578 year, "and, putting on the cloak of religion, are carrying out
795

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
Sinkiang AI 1

Ansi, and our own exhilaration was shared by the whole cavalcade. The tired mules shook their heads as they smelt the cool verdure, while the carter explained: 'Now our troubles are all over! We have come to sweet water!' Several of the inns were full, but we finally got rooms in a seemingly abandoned courtyard. The landlord was away from home, but a good deal of knocking brought his wife from her bed, and she consented to receive us. In a few minutes the sheep-dung fire was glowing, the water boiling, and we were drinking an ambrosial infusion-tea made with 'sweet water.'

A good number of families inhabited this oasis,[1] and we were now sufficiently far from the Kansu frontier for the normal conditions of travel and business to obtain once more. The various inn yards were full of peasants' carts bringing produce from Hami, and we were also able to buy fresh vegetables and a melon. We sat for several hours in the shade of the trees by the bubbling spring, talking with the women who came there to draw water. It was a restful spot, and it was with regret that we left it. The next dawn brought us to Hwanglukang—'The Hill of Yellow Reeds.' Here the character of the country changed, the village being situated in the midst of rolling steppes, where tall grass supplied abundant provender for cattle. In this place we saw the cattle all kneeling before tussocks of coarse grass which they had worn down to smooth hummocks with the rubbing of their necks. The appearance was very strange and gave the impression of an act of worship. In the afternoon we wandered out to see the village and its inhabitants, calling at the Mosque, where we found a venerable Ahung—courteous, dignified and friendly—surrounded by a group of little boys, to whom he was teaching the Koran. They were

1 [Changliushui -- Analyst